

1736

T.F. Jones

SCS #8014

GRANGE:
OR; THE
SCHEMISTS
On CALLING of
MINISTERS
AND

Presentations in SCOTLAND.

This being the first Book on *Calls*.

By PHILUMON SCOTSMAN.

Leñorem delectando, pariterq; monendo. HOR.



EDINBURGH,
Printed by R. FLEMING and COMPANY, and sold by
most Booksellers in Town and Country. 1735.

SCS #8014



T H E
S C H E M I S T S
O N

Pastoral Elections and Calls,

Inscrib'd to the Celebrated *Names*

HAMILTON, ERSKINE, PRINCIPAL, and COMMISSIONERS to
Parliament.



THE
STANDARD

AD LUCAS, 1888
LONDON
Printed and Published by
J. H. & C. L. Lucas, 1888

THE
STANDARD



GRANGE, or the SCHE-
MISTS, on calling of Mi-
nisters and Presentations
in *Scotland*.

BOOK I.

To the Judicious of that Nation.

EXCELLENT SIRS,



HAT in every *Church* and Na-
tion the planting of *vacant* Sees
has frequently raised Contentions,
and too much defeated the true
Design of the sacred Office, you
will all own. This every Body knows, that is
any Thing acquaint with History; the Com-
plaint of it is general; 'tis Remedy not yet
found. Good Sirs, Your Author is not so vain,
as to think he has invented a perfect Elixir,
he

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he only hints at some Ingredients, which, concocted by *your Wisdom's Art*, may be a pretty healing Plaister for our Ulcers. He thinks it may do Good, knows it can do no Harm; and therefore recommends it to the Proof of your *Reason*, knowing, that if it bide that Test, your Prudence will not be wanting to *try* its Use. Fair Reasoning, he knows, you highly approve: If imperial Reason keep the Helm, you will give the Passions their Room in playing at the Oars, for the Delight and Service of their Princesses. His Genius, he is sensible, as well as his Subject, is not capable of the Ornaments and Pleasantry to be found in the Books of these grand Luminaries of Antiquity, the Philosophers of *Greece* and *Rome*; and of later Improvers of Taste, and Language in *Great Britain*. These are Copies to him inimitable. His Method can go no further, than to render his Piece something more palatable, than the common Enquiries on this Subject. Neither needs he make an Apology for hiding himself: If one should appear in his own Name, on a Cause wherein the Passions of Men have so much been interested, he could scarce expect to be heard patiently. He therefore gives his Reasoning to *Names* renowned, praised, and esteemed through Nations, Churches, and Cells; hoping that the *Honourable* and worthy Gentleman, whose Place and Stile gives Scene and Title to the following Dissertation; and the Reverend Ministers join'd
with

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with him, will pardon the Presumption, since they'll find it add no small Fame and Weight to his Thoughts, which, without such Aids, might be less spread or regarded. These Gentlemen, 'tis well known, are not all of the same Judgment on these Subjects, and so much the better for the Purpose in Hand: For if the Reverend Gentlemen, so opposite in Opinion on this Point, can, by the Help of their honourable Midsman and Host, be brought amicably to argue, and by Force of Arguments to compound their Differences at *Grange*; it may be hoped the *Scots* People and Church, who partly adhere to one, partly to another of our Disputants, by making equitable Concessions on every Hand, may bring together their Sentiments; and by the Favour and Authority of the august and good *Legislators* of *Great Britain*, may come to an easy, just, and harmonious Method of planting Vacancies. The Reverend Mr. *Erskine* at *Stirling*, having staid with his Friend at *Grange* some Night toward the End of the Spring-Vacance of the *Justiciary*, the next Day the Reverend *Principal* comes to pay a Visit to the honourable Family: When he was near the Place, he sees *Grange* and Mr. *Erskine* walking in a Garden, that lyes by the Side of the Way as one goes in. They coming near to him, he salutes them: The Salutation returned, *Grange* desires him to ride along, and he would come and meet him at the House. The *Principal* seeing

a little Door in the Garden-wall, replied, If his Honour had the Key, he would rather chuse to walk there with them for a while. The Key being got, he alights, gives his Servant his Horses to Stable; they meeting and embracing him; as is usual among Friends, after Enquiries about each others Health and Families, they all Three walk into the Garden; where talking a little of News, as happens on such Occasions, the Discourse turns to the Bill for abrogating *Patronage in Scotland*, depending before the *Honourable House of Commons*. After a Turn or two, *Grange* invites them both to his House, telling them, he wanted to talk with them at Ease, he being now somewhat weary of walking. Mr. *Erskine* suggested, It might be as pleasant resting in the the Cool-house of *Ew*, to which all gladly consenting, because of the Retiredness and Beauty of the Place, and present Heat of the Sun, to it they went; being at Hand, and under the Shade in Council sage *Grange* thus begins. Now, *Principal*, I must tell you, that you could never come more desired, or in better Time. I presume we are all at Leisure, my Cousin and I were mightily desiring your Presence; we were just now talking about the Act of the Synod of *Aberdeen*. He strenuously maintains, that it was an Honour to that Synod to have acted so zealously for the Interest of Christ, when others are so remiss in these high Concerns. I argued against it, from its Hardness on Students in these

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these Bounds, with its Unseasonableness, when a Petition for abrogating the Patronage-Act was in Dependence at our Parliament of *Britain*. He insisted, that the Command of **GOD** is to be done, and his Laws obeyed, without Regard to the private Interests of Men, and what some call fit Seasons. We waved further pursuing that Point as less important. And I asked, What would satisfy him from the Parliament? He answered, "If Patronage were abolished, and the Power of electing Ministers left to the Christian People; as the Word of **GOD** allows, he would think it enough; and with less he could not be satisfied;" but that with all, he would most gladly argue the Matter to the Bottom, with an ingenuous and knowing Man that thinks otherwise. I was going to offer some Difficulties in popular Elections; but since you, *good Principal*, are so opportunely come, a Man to his Wishes, I desire and hope, that you and Mr. *Erskine* will, as briefly and distinctly as you can, and surely none can better, argue the Case of *Presentations*, and *Calling of Ministers in our Church*. I really want Information, which you can give me with more Pleasure, than the Writings on these Subjects readily would: For I own I have scarce glanced quite over the most noticeable of them.—The *Principal* replied, I shall reckon it, Sir, both my Duty and Honour, if I can serve a Gentleman of your Character in any Thing. It makes me

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fond to comply with your present Proposal, that I am to confer with Mr. *Erskine*: For I hope to make it appear to him, that it was not Humour led many to oppose him in our late Assemblies and Commissions, there being good Reason for so doing; since he troubled the Church about a Thing justly enacted by the *Assembly*, and nowise determined by the Word of GOD. — We know, Sir, you'll hear us impartially; and we beg, if we fall into any Heats, for we are sensible of our Tempers, you will stop us; and when we have discussed any Head, you'll condescend as Umpire, to cut the just Mean between us, if you find us on Extremes; or, in short, you'll tell us your Opinion of the Matter. I have taken the Liberty to speak this in Mr. *Erskine's* Name, as well as for myself; and, if he don't join me in the Request, I humbly beg his Pardon. Oh! Sir, says Mr. *Erskine*, I'm extremely well pleased with the Motion: Only *Principal*, I wish you had not insinuated, that the Word of GOD does not determine the Method of electing Gospel Ministers. *Grange* says, Gentlemen, since you chuse me for your Moderator, and seem so much inclined that I should undertake that Office; and since you so heartily yield to my Desire, I cannot refuse your Offer. And I promise you, I shall as carefully as I can keep you to the Point, tho' I am no such Stranger to your Discretions, as to fear any indecent Warmths or Strayings. I shall likewise endeavour

your

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your impartially to observe the Result of your Arguments on both Sides; and smiling to Mr. *Erskine*, he adds, and Cousin, you need not be apprehensive, but the Principal will have due Regard to Scripture-rules, so far as he knows, or you make them appear. I am obliged to your *Honour*, says the *Principal*, for your Condescension, and favourable Opinion; and I promise to you both, if I do not allow Mr. *Erskine* to make all of Scripture that in Reason he can, I shall never speak more in Church Affairs.— Well, Sirs, says *Grange*, you'll begin your Conference. The first and chief Thing you have to do, in my Opinion, is, each of you to propound, and confirm by Arguments, the *Method* of electing Ministers, which you would have established by Authority of Church and State; for I suppose we would all wish that the Acts of both these might coincide. Principal, you'll please to speak first.— The *Principal* answers, I wish, Sir, you had put that Part upon Mr. *Erskine*; for I reckon he is riper on the Head; however, since you would have me begin, you shall have my undigested Thoughts as plainly as I can. The Point, Sir, you proposed, is certainly the most material in our present Circumstances; what in these may be absolutely best, is perhaps hard precisely to define.— I have frequently declared my Opinion in the most publick Judicatures of this Church, particularly when the much controverted Act *Thirty two* was enacted,

and likewise when it was laid aside ; “ That I
 “ was very well satisfied with the Act 1690,
 “ of our happy *Deliverer*, of immortal Memory,
 I continue still, Sir, of the same Opinion. —
 For justifying that Act, I might draw Arguments
 from several Topicks. In the *Scripture* I find
 no particular Rules ; I might make Use of ge-
 neral ones, such as, *Let all Things be done de-
 cently in Order*, and for *Edification*. But, with
 my Reverend Brother’s Leave, I shall not insist
 on these neither, but go to plain simple *Reason*.
 I would first have it noticed, that no particular
 Precepts or Directions, pointing out who are to
 be the Electors or Callers of Christian Pastors,
 are to be found in the New Testament. As to
 the Practice recorded in the *Acts of the Apostles* ;
 these, nor any Examples beside, can be binding
 on other People, unless in so far as, a Parity of
 Circumstances makes it equal and just. How
 far the present Condition of our Church differs
 from that of the primitive, you very well know ;
 they had no Favour, nor Establishments from
 the Civil Powers, but frequently Persecution and
 Banishments. By the Blessing of GOD, it is
 far otherwise with us : Is it not reasonable then,
 that the Church support the Civil Magistrate,
 when he maintains her ? Should not she conspire
 with him for the Peace and Happiness of the
 Nation, secular and spiritual, of Church and
 State ? — The allowing *Heritors* to be a great
 Part in calling Pastors, certainly tends to advance

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this complex and general Good; Heritors easily lead their Tenants to Peace or War, Loyalty or Rebellion, as they incline. Is it not therefore for the Good of the Realm, that Church and State jointly give them all the Honour and Power, which they had by the Act I am now pleading for? This would undoubtedly tend to ensure the external Peace and Happiness of the Nation; its spiritual Good too will be promoted this Way. Heritors are generally Men of better Education and Judgment of pastoral Abilities, than the rude Vulgar, and do act for the Good of their Farmers, on which their own in Part depends.—— Again, the *Elders* are a Kind of Tribunes of the People, their Representatives and the Guardians of their Church-privileges; that they may have all the Power our Act grants them, is therefore manifest. 'Tis true indeed, a strict Computation of the Importance of Heritors and Elders, compared with one another, and among themselves, is not practicable. The general and abstract Rule in this Case, I think, is, *in comparing* the Heritors among themselves, their Votes should be valued by the compound *Ratio* of their external Power and personal Worth. The same may be said of the Elders, compared one with another, if we take into the Account the Power and Worth of the Proportions of the Parish which they represent. In adjusting the Balance between the whole Heritors, and whole Eldership, their
just

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just Weights would be found by the compound Value of the one Body, compared with that of the other. But since such Comparisons are morally impossible, and would be the Source of perpetual Contentions; I see no other we can make of it, but allow their several Votes to be all conjunctly valued equally, and according to their Numbers.—If you would bring in all *Church-members*, or even but Heads of Families, on equal Footing with Heritors and Elders, it would be both unjust in the Nature of the Thing, and the Mother of Confusions unavoidable and scandalous, especially in the greater Cities of the Nation, where the whole Burgh has a joint Concern in every Pastor. For Instance, where could you assemble all the Communicants, or Heads of Families Communicants in the City of *Edinburgh*? When would you receive all their Subscriptions to a Call? And if you should do both these orderly, could they, think you, be good Judges of a Man's Abilities, of whom a great Part had probably never heard him? So that on the whole, that Act to me seems most reasonable and just, in making Heritors and Elders the legal Callers of Pastors, the Congregation being to approve or not, and their Objections, if they have any, being to be judged of by the Presbytery: — However, I would not have you to think, that I am so attached to this Act as much to dislike either a more Popular Method, if it could be found not troublesome, or such a Way as the

Bill

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Bill before the House of Commons proposes; that is, Heritors of such a yearly Rent, and an equal Number of Elders, provided there be as many of the whole Eldership. — I need not speak of the Power of *Presbyteries* in settling Pastors: They have I think, without Controversy, among us, Right to preside at the subscribing Calls, to judge of the Person called his Abilities in Knowledge, and Prudence in general, the Fitness of his Gifts for that particular Parish, and to ordain him to the Cure; even without the legal Election, if none concerned will make a Nomination or Choice. — I shall say no more till I hear my Brother, for I suppose I will be heard again. — *Grange* answers, No doubt, Sir; and now Mr. *Erskine* you'll speak your Mind. — He begins; I told you, Sir, my Opinion before the Principal came, which you repeated to him. It now remains that I bring Proofs for it: I must dissent from several Things just now said; Is it not strange, that a Minister of the Church of *Scotland*, especially one of such Abilities as the Principal, should speak so lax and indifferently about a Matter of so much Importance? But that I may come to disprove his Arguments against Popular Elections or Gospel Calls, and establish my own, or rather those fully vindicated by that worthy honourable Gentleman Sir *Thomas Gordon* of *Earlston*, and by our Reverend Brother Mr. *Curry* in *Kinglassie*, and before them

briefly

briefly touched at by our late Reverend Father Mr. *Hog* at *Carnock*. What the Principal advances against Church Members as such, and they only being allowed to chuse their own Overseers, falls to two Parts ; *first*, His evading the Apostolical Institution, and then alledging Injustice and Confusion in popular Elections. If the first of these, the Divine Institution, be established, as it should, the latter, to wit, *Reasons* against it, must doubtless give Place, as being Consequences by Accident, having their Foundation in the Perverseness of Men, contrary to the Word of GOD. I shall therefore take some Pains to evince the Divine Right of People in this Case: I might insist at large on the Election of an Apostle, *Acts* i. of the Deacons, *Acts* vi. and from the Words, *Acts* xiv. 23. These are excellently cleared by the Writers I just now named, and in an anonymous little Book or Pamphlet, entitled, *A Letter by a Parochial Bishop to a Prelatick Gentleman*, said to be done by the worthy Mr. *Willison*. I shall only now for avoiding Tedioufness, make a few short Observations on what the *Principal* said against this Proof ; and then, shew the Reasonableness of Gospel Calls in Opposition to all other Kinds of Election. I must again regret, that the *Principal* should follow the juggling *Jesuits* and other deceitful *Papists*, in interpreting or rather abusing these Scripture Passages, an hundred Times vindicated by Protestants long ago. Has not our

Church

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Church, and all reformed Churches besides, unanimously agreed to the binding Force of these Texts? To what Days! To what Corruptions are we come! How are we posting to *Rome*! Can any Thing be plainer than that the Disciples or then Church Members had the Direction and Approbation of their glorious Master in what they did? If we make their Example not binding, the next Step will be to deny that we are bound to imitate Our LORD himself. — Far be such Thoughts from us! I might add a great many Things here, but I pass to the second Head, The Reasonableness of Gospel Calls. It will be owned; Sir, I suppose, by my Antagonist, that the great End of the Gospel Ministry is to *edify the Body of Christ*, his Church. Now, such Men, and such only, are fit for this Work, as are themselves acquaint with a Work of Grace in their own Souls; who are modest, grave, and sober in their Conversations; and of sufficient Learning and Knowledge; who are orthodox and true to our Presbyterian Principles; and zealous for the Interest of Christ and his Kingdom. Then, it is sure, whoever knows our Country is sensible, that the common People have more Religion, and a juster Sense of the Doctrine and Conversation which is most evangelical and exemplary, than the Gentry and Nobility, generally speaking, have. And beside, these great Heritors are many of them not of our Communion, either not joyning with us

at all, or no further than serves their worldly Purposes: And therefore will use their Interest to introduce such Pastors as are unsound and unfaithful; whose Sermons have nothing that may bring them to the Uneasiness of Conviction and Repentance; but such as will lull them in their Vices, or, at least, never bring them to Christ, the only Foundation and Author of Salvation; but will please their Ears with chiming Periods, and dry *Pagan* Morality.—And I have with Sorrow remarked, that since your unchristian Method of settling Ministers has of late Years become so frequent, Students and Preachers are generally at more Pains to have Acquaintance with the loose *English* Writers, than with the Bible, our *Confession of Faith*, and other sound Systems; And, even in their outward Behaviour, they shew so much Levity, with Ruffles at their open Breasts, if not at their Hands; liker Dancing-masters, and rakish Writers, than Expectants of the grave Office of the Ministry. What can be the Cause of this Behaviour? Nothing else but the late tyrannical Settlements, in Compliance with the pretended Right of Patrons, and exorbitant Power of Heritors. There is one Thing in the late Practice, for which no Reason, I'm sure, can be pretended; that is, the Power given to non-residing Heritors. Can any Thing be more unjust than to allow Men who do not live in a Parish, and that never are to live there, to obtrude Persons for the spiritual Instruction

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Instruction of others, they themselves being to have no Part therein? Is not this Confusion with a Witness? And yet popular Elections must bear the Blame. Where are these popular Confusions? In Country Parishes it is not urged. And in greater Towns where there are more Kirks than one, notwithstanding the Vicinity and joint Concern the whole Inhabitants have in every Minister, I see no Reason to hinder a particular Quarter to chuse him under whose special Inspection they are to be; tho' they are not all, and at all Times, to be his Hearers. And it were not amiss, that every Quarter of such Cities were admonished and obliged to go to their own Kirks, as the *Westminster* Directory, and Acts of Assembly require. And what Confusion is there in all this? But, is the Oligarchie Method free of other Confusions, beside that named. Ah! sinful Confusions! The Collusions among Lords and Lairds, "Let my Chaplain have this Kirk, and yours shall have the "next," be they agreeable to the Parishes or not; and then by Flattery and Threats, they entice the poor Heritors and Elders, to act contrary to their Judgments, and the Inclination of the People.—The *Principal* had some subtle Reasoning, or obscure Assertions about comparing the Value of Heritors and Elders Votes. So far as I understand them, they are neither true, nor consonant to the Simplicity of the Gospel; and if his Computation have any Foundation,

dation, it stands upon such a Mixture of political and spiritual Grounds, that it minds me of the Feet and Toes of *Nebuchadnezzar's Image*. The Wood, Hay and Stubble mingled in it, makes it unfit to be tried with Fire. 'Tis too like the House with sandy Foundations, mentioned in the Gospel, or Piece of new Cloth put into an old Garment. *My Kingdom is not of this World*, says our Saviour. For which Reasons, 'tis plain the Gospel-call is given to Pastors by all, and only, those that are in full Communion with the Church in the vacant Congregation, at least, Heads of Families so qualified, without Distinction of Heritors and others; and, that such Calls are the most reasonable and just. — As to the Power of Presbyteries in planting Vacancies: I shall say nothing against what the Principal spoke of it. Only, Sir, observe that Presbyteries have an unalienable Right of requiring any Qualification in Intrants, which they find to be for the Good of the Church, and Security of our Constitution; such as, their not accepting *Presentations*. Another Power lately wrested out of their Hands, in many Instances, is the ordaining of Pastors in their several Bounds, without the violent Intrusions of any Commissions or their Committees. Do we ever read in the *Bible*, of the laying on of the Hands of the General Assembly, or of their Commissions and Committees? But since the Assembly last Year has restored the peaceable Possession of this Right

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to Presbyteries, I need say the less of it.—
When Mr. *Erskine* stoped, the Principal says,
truly, Sirs, Controversy was always dry to me
even in reading. I must take a Drink before
I speak, (for *Grange* had caused a Drink to be
brought a little before) having drunk, he adds,
Honourable *Preses*, my Reverend Brother has
followed a Method of Reasoning, the several
Parts of which, I fear I shall not have Memory
enough to retain till I go thro' them. I shall
not complain of the Stiffness of some of my
Brother's Expressions, as he does of the Laxness
of mine. If I were to pursue his Way, might
I not protest against his Tenets? Might I not
think it strange, That a Man of Mr. *Erskine's*
Zeal for the Bible, should make such wide In-
terpretations, or useless Allusions, when we de-
sign close Reasoning? For I dare affirm the
most Part of his Citations are nothing to the
Purpose, tho' he should think them the strongest
Proofs in the World. Might I not regret, that
Mr. *Erskine* should follow vile Dreamers of fresh
Date, in talking of posting to *Rome*, when he
himself explains the Scripture, little better than
a juggling Jesuit, or deceitful Papist? The Papists,
Sir, you know, have as many Scriptures which
they adduce for the Pope's Infallibility, (which
is the great Foundation, Hinge and Cop stone
of Popery) as Mr. *Erskine* quotes for his popu-
lar Elections. What do you think of, *Thou art Pe-*
ter, and upon this Rock I will build my Church: And
the

the Gates of Hell shall not prevail against it.——
And whatsoever thou shalt bind on Earth, shall be bound in Heaven: Compared with the History, at the End of the first Chapter of the *Acts*? Do not think Brother, that I plead for Popery: I am as much perswaded as any Man, that *Popery* and *Episcopacy* too, as at this Day exercised, are manifestly contrary both to Scripture and Reason; and I am sure this Text I have cited, is miserably abused by Papists; as likewise that other, *Feed my Lambs, or my Sheep.* But is your Application of your Passages in the *Acts* a Whit better? They have both Promise and Precept, not indeed to their *Pope*, as they would have it, but to the *Apostles* eminently, and to other Church Office-bearers in their Measure. Do you pretend either Precept or Promise for your Electors Privilege? I believe you will not. May not I then with as good Reason judge, that the *Pope* of *Rome* is to imitate our Saviour in exercising the infallible Headship of the Church universal, as you think Church Members, now a-Days in chusing their Overseers, are to follow the Example of the Apostolick Church in chusing an Apostle, or Set of Deacons? And what better are the Citations against my Estimate of Votes? Look all the Commentators from the incomparable *Grotius*, to the dullest Paraphraiser, and you'll scarce find your Senses in them all. Might I not then cry out, *O Tempora! O Mores!* when Protestants join with Papists in drawing from
 Scrip-

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Scripture, Things that were never in it.—
Forgive me, *Preses*, for imitating my Brother,
perhaps too keenly.—He names several Writers
of his Way of thinking, without giving us
a Passage from any of them. I could counter-
ballance that, by as many of another Mind: Such
as, our learned and worthy Brother Mr. Logan,
who has considered these Things particularly.
And if he would not be angry, *The Rights of
the Christian Church, The Independent Whig, and
Occasional Paper*, Books worth reading, tho' they
go too far on the other Side, in striving to shake
loose all Church-Government and Discipline; yet
with a good Design to beat down Biggotry, and
depress the Arrogance of the Clergy.—Another
Thing my Reverend Brother speaks of, I may as
easily pass over; namely, the Consent of all reformed
Churches, and particularly our own, in asserting
the obligatory Force of his Texts. Had it really
been so, they were but Men whom no *Pro-
testant* will allow us blindly to follow. But I
admire our Brother does not better mind what
is said in the *second Book of Discipline*, Act of
Assembly 49; both which were the Mind of
the Church of *Scotland*, and the Act of Parlia-
ment 90, which was also done by Advice from
our Church. Do all these own the divine In-
stitution of his popular Calls? nay, Do they not
all differ from his Way, as well as from one a-
nother? Neither must he evade this by *Interims*;
or *prevailing Parties*.—Mr. *Erskine's* next Con-
firmation

firmation is from the Apostles and Disciples their having the divine Direction and Approbation in what they then did. Who doubts of that? Even an extraordinary Direction they had; but the worse for his Purpose. The Office chosen to was extraordinary, I mean that of an Apostle, the Direction to the Choosers extraordinary; therefore their Practice is not to be imitated in ordinary Cases; one would think were a pretty fair Conclusion. But the last Thing he said, for defending his Examples, deserves more Regard. I might, upon Principles, which, I fancy, Mr. *Erskine* espoules, and indeed, he has many and great Divines, Moralists, and Lawiers on his Side, who deduce all Obligation from the Command of a Superior. On these Principles, I say, I might deny that any bare Example can bind to Imitation, in any Part, or in any View: But I rather join the *Philosophers*, as well ancient as of late, who find Obligations independent on the Consideration of a Superior, founded on the Nature of Things, the Reason, Senses, and Instincts felt in human Nature. According to these Principles, I conceive, that Imitation is natural to Mankind, and that the virtuous Practice of others is one of the most useful Instructions to us, especially if we be of the more unthinking Rank of Men; consequently, that such Examples, in so far as our Condition agrees with that of the virtuous Person, are strictly obligatory. And this might suffice

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fice for vindicating the Example of our blessed Saviour. But beside, my Brother would remember, That the Example of our LORD, and even of good Men, is not naked. He has frequently read, *Learn of me, for I am meek and lowly of Heart.*—*If any Man will come after me, let him deny himself, take up his Cross and follow me.*—*Walk in Love, as Christ also hath loved us, and be ye Followers of them who thro' Faith and Patience inherit the Promises.* And yet, even these Commands cannot bind us to imitate the good Affections of Christ and of Saints any further than our Circumstances allow; and we can know them: The same may more strongly be said of any outward, and particular Actions. Now, are we in the same Circumstances with the Church at *Jerusalem*, or any where else, in the Days of the Apostles? Do we know who these 120 Disciples were? Are we sure that no Part of them was Women? Them my Brother will perhaps exclude; because they are prohibited to *speak in the Church*, where Ministers are usually chosen. Were all the primitive Electors Communicants? I do not hear of a Communion from CHRIST's Death till after the new Apostle was ordained: But they were such as were fit for it. Well! But he has no great Scruple against Heads of Families only: Yea, then he is departed from the Pattern; for ought he knows.—Yet Sir, you must not think that Mr. *Erskine* can retort upon me, the Obscu-

city of the Act 90. Whether Heritors contain Liferenters, Minors, those that have Wadsets, and the like? Whether Heritors are to be reckoned *quoad capita*, or *quoad census*? Whether Deacons are to be accounted with Elders, properly so called, and so on? For there is a Difference between a Pattern divinely authorised, and punctually to be imitated, and a humane Law. But enough of this.—When my Brother comes to reason from the Nature of the Thing, he brings a great Variety of Things, too many to be particularly noticed. In his Entry, he gave a pretty good Description of a Christian Pastor.—I shall only in the general observe, that my Reverend Brother seems to have too narrow Conceptions of our Constitution. He does not think, I know, that the Church of *Scotland* is so pure, as to need no further Reformation. There is none infallibly sure of every Thing: One may see one Thing, that needs to be reformed, and another may see another. Beside, he would notice, that there are some Parts of Religion more essential, others more indifferent, where Forbearance and brotherly Charity is to be exercised as to Differences: And I am persuaded, that a considerate reading what he calls the loose *English* Writers, even the worst of them, with their Answers, will give a clearer View of the Foundation, and Value of the several Parts of Christianity; than the reading his Orthodox Systems only.

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only. Students, now that they have Time enough, should impartially read the best Writers on all Sides, and these too that are called the *Belles Lettres*, above all the *Bible* in the original Tongues and ancient Translations: And I know a great many Youths are very laborious this Way. And suffer me, Sir, to tell my Reverend Brother, that the Church of *Scotland* will never want Contentions about Doctrines, till either such Ministers as have read Books only on one Side wear out, or old Ministers be more diligent in reading new Books. Discourses called *Moral*, or *Rational*, any Way inconsistent with, or unprofitable to, the great Designs of the Gospel, I think should by all Means be discouraged: But, so far as I know, very few such have been in *Scotland*. One Soldier makes not an Army.—Neither do I approve the insisting always on a few Heads of Morality, tho' good in themselves; but too abstract for common Hearers: Yet, such as use this Way, do no more than compensate the Custom of others, who preach always Mysteries of another Kind.—As to Stile, Pronunciation, and Cloathing; my Brother would consider, that something is to be allowed to Custom, which is much changed every few Years. But, I am insisting too long on Things so remote from the Point; since they are not alledged, as Consequences of the Act 90, but of the late tyrannical Settlements in Compliance with the pretended Right of Patrons, as

he is pleased to speak. — What he says a little closer to the Head, is drawn from an Assertion of common People's Discernment of pastoral Qualifications, superior to that of Men in higher Stations; this might as easily be denied as affirmed, yea with more Justice. But let us suppose great Men as bad as Mr. *Erskine* pleases; Will it therefore follow, that they are to be excluded from chusing Ministers? Will it not be for the Advantage of Religion, that winning, rather than irritating Methods, be used with Persons of Influence? Ought not Church-men to be *wise as Serpents* for gaining such? For, then will their Influence, which my Brother takes *always* by the worst Handle, be profitable to the Congregation; nay, whole Nation and Church: I mean this, both of Men that are not so moral as were to be desired, and those not of our Communion. I know it will be objected against this, that such Persons will chuse the worst Preachers, who are not Orthodox, or not well affected to our Church and State. Are there really any such Preachers? No. I hope there are no Preachers in *Scotland*, but such as may safely be Pastors. Does it not belong to Presbyteries to take Care of that? They will certainly ordain none whom they find unfit. — But, is the Supposition true? I cannot believe it is. Great Men are doubtless of like natural Passions with others, which Passions in Youth, and the Beginning of Manhood, thro' Idleness and Luxury in such Persons, too

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frequently become Over-matches for Virtue and Reason; and then they are exposed to the Observation of the World more than meaner Persons, their Vices are blazed abroad, and *Fame* runs thro' the Crowd, crying, That all great Men are wicked, Jacobites, and Enemies to the Church. But 'tis well known, by those that are acquaint with aged Men of best Estate in the Nation, that they are generally both sober, and well affected to our Constitution of State and Church, tho' their Education makes them not so fiery on smaller Points, which is their Advantage, and ours too.---As to non-residing Heritors: I said before, that we must take Things in the gross; we cannot cut Hairs, but must follow general Rules: And if they are not Inhabitants of a particular Parish, supposed vacant, yet they are Christians, and Members of the Great Congregation of *Scotland*.---The two Parts of Presbyterial Power, which my Brother thinks has been infringed, do not properly belong to the present Dispute. The first will be considered, when we come to speak of Presentations, which, I imagine, will be our next Subject; of the other I shall be willing to talk with Mr. *Erskine* by ourselves. I would only now put him in Mind of our common Proverb, *Necessity has no Law*.---I hope, Sir, if I have omitted any Thing that deserves Notice, you, or Mr. *Erskine* will be so good, as to put me in Mind of it; for I do not design to speak again on this

Head.

Head.—*Grange* answers, Really Sir, you have been very particular and distinct, so far as I could observe; if your Brother has noticed any Omission, I wish he may let you see it.—

Mr. *Erskine* replies, *Preses*, I remember no Argument that I used, but what the Principal has given some Answer to. The Points of Controversy between us are grown so numerous, that I cannot speak to every one, nor remember all that did not satisfy me. If I should say all that my Love to our *Church*, and Abhorrence of Corruptions crept into it, whatever fair Face the Principal may put upon them, prompt me to; I would be represented by some as outrageous and mad; I shall therefore say very little.— I take every Thing the Principal says, better than his accusing me of Papist-like misinterpreting of Scripture. I am not without Faults and Ignorance; but if I err here, I but follow *Eusebius*, and *Cyprian*, Men venerable for Antiquity, having lived before Popery came to any Height; *Calvin*, *Beza* and *Knox*, these shining Lights of the Reformation, with many others in *Scotland*, now triumphant in Glory, with a Remnant at this Day wrestling against the Enemies of Christ, and his Kingdom in this degenerate Church. With such Men to interpret Scripture, I had almost said, to err, I shall always glory; at least, while I have them on my Side, I shall never fear the Name of *Papist* from any unprejudiced Man.— The Principal sometimes says, I must
not

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not reply so or so, and you must not think I can retort thus or thus: If I must not, I shall not. But then, Sir, you must not think, that I have no more to say, or that the Objections are weak; but that he will have no Regard to them.—As I said before, our Dispute is spread to so many Points, that my Memory will not serve me to speak to each of them at once. I would therefore have the Principal to repeat Part after Part, what he said, that we may consider it separately.—The Principal replies, Truly Sir, my Memory is not so faithful, as to do that, but I can do what may be as good. I shall allow Mr. *Erskine* to choose any Point he thinks fit, and venture the whole Dispute on it. But then, I can foretel my Brother, without the Spirit of Prophecy, that his Point, whatever it be, will bring in more than he is perhaps aware of.—I shall say nothing of his Venerables deceast, or Wrestlers living; but only, that it were better for the Church of *Scotland*, and every Church under Heaven, to enquire into Matters impartially themselves, than take Shelter under the Wings of any Mortals. *Grange* then smiling, makes Return, your Goodness, Principal, has come far enough for your Part.—Now, Cousin, you have a fair Offer, and very favourable for ending your Conference.—Mr. *Erskine* says, I will not take upon me to name a Particular, by which the whole Dispute shall stand or fall; but if the Principal pleases, he and I shall propose

pose a Question to others by Turns, and let the other answer it. With all my Heart, says the Principal, and I hope Mr. *Erskine* will begin. Mr. *E.* I would then ask the Principal, Have not all Communicants in a Congregation, and they only, a Divine Right to choose their own Ministers? If not, for what serve the Accounts of the primitive Elections in the *Acts of the Apostles*. Pr. Communicants, and every Person besides in a Congregation, have a Divine Right to choose their Ministers, both from Scripture and Reason; but that Divine Right doth not hinder, but requires, that the Representatives of many do it for them, and that others be joined with them. To the other Question I answer, These Accounts in the *Acts* serve to let all following Ages of the Church see the primitive Methods, for their Direction, so far as their Circumstances agree, not to mention the Connection of the History, and the like. — Please, Sir, to go thro' your Difficulties, before you expect mine. Mr. *E.* I see it will be best to do so; for I see Things are artfully eluded, but I shall be nearer the Sore. Can a pastoral Relation be contracted between a Preacher and private Christian, without mutual Consent? Can Marriage be just without Consent of Parties? Or, can a Physician reasonably be *forced* upon a diseased Person. Pr. To the first, *Preses*, I answer, The Consent of the Preacher is necessary, every Parishioner's Consent is not; some cannot give it,
namely,

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namely, Children; others will not, such as refuse our Communion (but then, there is properly no pastoral Relation) many are more conveniently represented by others, for avoiding Confusion, to wit, all mere private Persons by the Elder of their Quarter of the Parish. To the two last Questions: The Negative generally holds, but not without Exceptions; especially in the last, it is very oft just, when a sick Person by Distemper calls for an unskilful Physician, or refuses to admit any, that his Friends employ one whom they know to be skilled and faithful. But neither this nor the other is parallel to a Pastor's Call. These are both private Affairs, the other is publick, in which People must be represented, as is fit and usual. Mr. E. I find every Thing turns upon the Elders being the Representatives of their several Quarters, which, I think, I forgot to speak of before. Now I ask, Do Elders reckon themselves Representatives of their Proportions in a Parish, and act as such when they choose a Minister? Who chooses them for that Office? Pr. To the first: I know not well what Elders think, or do; but is it not easy to make Elders think and act according to the Question, if they do it not already? May not Ministers admonish the Elders that are, of their Duty this Way; and engage such as shall be admitted, to do it. To the second I answer, The Session chooses them, that they may not trouble the

Parish in so small a Matter: But they are proposed to the Congregation, which is much the same Thing. And what is the Parish concerned who choose them, if they represent them fairly? Mr. E. My Questions are answered by Counter-queries, which is but oblique answering. But, I would further ask, How shall Elders be got, who will accept the Office with such a new Burden added to it? Will any modest Man take so much upon him. Pr. I can say little to that; Sessions and Presbyteries must do the best they can. And, I would think a new Honour, as well as new Burden, will make the Difficulty no greater; and there is nothing against Modesty in it, were it in Use. Mr. E. But I can say, That People in some Places would stone Elders, who would take upon them to ask their Minds, in order to represent them at subscribing a Call. Pr. They might club them too, for ought that I know; but I dare affirm, If Ministers did not instill such ill-natured Principles into People under the Name of Christian Zeal, we might have less Trouble from many Places. But you may go on with your Questions, Brother. Mr. E. I shall go on Moderator, when I have told the Principal, that our Troubles proceed more from the self-seeking Humours of great Men, and those that flatter them for their own Ends, than from common People.—The Query I now propose is, Are not all Ranks of People to be satisfied,

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fied, and Peace maintained, as much as possible, for Edification? *Pr.* Yes, by all Means. *Mr. E.* Would it not tend to Peace and Edification, that all Parishoners, Communicants, be allowed to vote in chusing their Pastors. *Pr.* Just as Peoples Notions are: And People, I hope, in Time will lay aside their contentious Principles, so that it may be as much for Peace, and more for Order and Edification another Way. *Mr. E.* That will never be so long as there is *Violence* on one Side, and Love of just Liberty and Privileges on the other.—I have done with my Questions, leaving it to our Preses to judge of them, and the Answers. And shall now be Respondent, if the Principal incline to catechize me. The *Principal* says, Honourable *Preses*, I shall not trouble you and *Mr. E.* with Questions. I long to hear your Sentiments. And I hope you remember what I said against the Obligation of Examples; and the Arguments for the Regard I plead for, to People of Importance to State and Church jointly, even tho' they do not live in the Parish vacant.—It is just now come into my Mind, that my Brother went near contradicting himself in his first Speech, on this and his following Articles. He's sure there is no Reason for non-residing Heritors having Power to vote, and yet he allows, if I may so speak, non-hearing Burghers to vote powerfully. *Mr. E.* This Remark of the *Principal's* is strangely wide. Did not I shew, that Burghers should go to their *own* Kirks; and then they will not be

Non-hearers?—He does well to shorten our Discourse, and I heartily joyn him in desiring your Thoughts, on the whole. *Grange* replies, Gentlemen, you have argued the Matter admirably. *Buchanan* and *Knox*, *Calderwood* and *Rutherford*, or *Carstairs* and *Brisbane*, would scarcely have done it more accurately. I need not essay to go thro' your Arguments particularly. I may only observe to you the Truths that seem to result from all that you have said.—I have frequently had some confused Notions of just Concessions on all Hands, in the Matter of calling Ministers, which, since you began to speak, seem to be formed to some Consistence. If I mistake not, your Opinions on this Head are both just in good Measure; and that is it, which makes your Arguments look strong on both Sides. If one should make a wise Composition among all the Clients that either of you have patronized, his Arguments might stand invincible. Division weakens every Thing.—There are three Classes of People, whose Claims in this Matter you have spoken to. These are, beside the Presbytery, (whose Power is moderate enough if other Things were satisfactorily adjusted) the *Heritors*, the *Elders*, and the more private *Communicants*, or *Heads of Families*. The *Bible*, so far as I understand it, doth not adjudge the Right entirely to any one of these Pretenders; but leaves it to the Prudence of the Legislators, Civil and Ecclesiastick, to make such a Composition, as may promote, and secure the

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the Happiness of the Nation in the most effectual Manner. Satisfaction, Peace, and mutual Love are the great Bonds of all Society ; and the Way, at least, to universal Happiness. Now if the Claims of any of the Parties just now named, be wholly rejected, that Class or Classes will undoubtedly be disgusted ; many of them will withdraw from the Church, and so become more exposed to the practising of any that are disaffected to Church and State, and Enemies to the Nation. Should not therefore every Class remit some Part of the Power which it has sometime possess'd, giving it up to the Satisfaction of others, and Good of all ? I am persuaded, all Ranks would willingly submit to an equitable Abatement of their utmost Claims : But what shall every one lose, and what shall they retain ? Let us consider the several Classes, and their Pretences, for by that Means we may find what may safely be done. To begin with *Heritors*, their Claim at the utmost is by *Act* 90, that they, and the Elders are to have the Nomination ; *Which*, tho' the *Act* of your Assembly 32. seem'd to interpret of the conjunct Meeting, might as well be understood of distinct Bodies of equal Power. Might not they, and the Session break up their Monopoly, shall I call it, or dipoly, and admit others into Society with them ; namely, the Heads of Families, or Communicants in the Parish, as a third *Body* on equal Footing with their own two Estates ; and likewise *Patrons*,

as superior Fellows in the landed Faculty. Neither of you, Gentlemen, have spoken in Defence of the Right of Patrons, nor shall I undertake to be their Advocate : But both because of their Importance in the Nation, being generally Men of the highest Stations ; and because of their Claim by the Laws of *Britain*, I would show a particular Regard to them, by allowing their Votes to be accounted, as some two, or four of other Heritors. This, I think, could do no Harm, and might satisfy them too, in regard their Rights are both often doubtful in particular Cases, and very chargeable by Suits with one another ; and also in general, pretty loose, by clashing Laws, and now in a fair Way to be vacuate by the Parliament. The *Séssion* had sometime the sole Power of electing for the Parish : But that was only because of the then Circumstances of our Church, which they do not pretend to at this Day. They are good Men who will not be unsociable. The last Class, I'm persuaded will see the Unsufficiency of their utmost Claim from Scripture, and since many of them are uncertain of staying long in the Parish ; and *now*, that they are in Danger of losing all, will not refuse to join with the other two as a third Body.—— I would therefore hope, That the Parliament might ease our Church of Contentions on this Head, if they would make an Act, “abrogating the Patron’s Power of Presentation, and leaving the Right
“ of

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“ of Nomination to the Stipends in each Parish;
“ to the Heritors, Session, and Heads of Families, as three Distinct Bodies of equal Power. Expresly declaring and enacting, That
“ by Heritors are to be understood all Men,
“ and Women out of Marriage, infest in Lands
“ in the Parish, and capable to act for themselves, or chuse Curators for their worldly
“ Business, *according to Law*: That by the Session is meant, all the Elders and Deacons in
“ that Parish; and, that Heads of Families are
“ these of either Sex, bearing chief Rule in a
“ Family, whom the Session admits to the Sacraments. A Person voting in one Character,
“ not prejudging him in another. And that
“ these three Classes are to vote in the Order,
“ and with the Powers following. The Heritors are to be the first, begining at the Patron;
“ who, if himself be present, his Vote is to be
“ equivalent to other four; if he be not personally present, his Vote shall go for two;
“ and all others in whatever Class their Votes
“ by Letter or Proxy, shall be only half as good,
“ as those that give their Voice personally:
“ After the Patron shall follow all the Heritors,
“ according to their Honours or Estates. Next,
“ In the *second* Class, the Elders and Deacons
“ are to give their Voices mixtly, according
“ to their Honour or Seniority. And if the
“ Majority of both these Classes be for the same
“ Candidate, the Election is over; but if each
“ of

“ of them be for a several Person, then the
 “ Heads of Families are to vote in order, as
 “ they used to be examined by their last Mi-
 “ nister. If this Class be for a third Candidate,
 “ the Presbytery shall chuse any of these three
 “ they please, allowing the General Assembly
 “ to agree on an uniform Method in other
 “ Things, in order to the *Collation* to the *Cure*.”

The Reason why I would have an Explanation after this Manner is, because Heritors, Elders, and Heads of Families are very ambiguous Terms. The Explication of them, especially the Word *Heritor*, has been the Ground of many vexatious Processes of late in this Church; as you both have been Witnesses to. I would explain it and Session in this large Sense, comprehending Women, Minors, Non-residers, and so on; Elders and Deacons: For these Reasons.

— Such of the *fair Sex*, as have no Husbands who may represent them, both among Heritors, and Heads of Families, should be admitted, because they have a very powerful Influence upon the other Sex; so much that some observe, that never Rebellion, nor Heresy has spread far, without the Arts and Assistance of Women. If they therefore should be chagrined at the Election of a Minister, they might readily forsake the Church, dislike the civil Government for neglecting them; and then marry to Men like themselves, and propagate Families of Malignants, Hereticks and Schismatics. *Minors a-*
 mong

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among Heritors I would allow, because it is partly on a civil Account, that Heritors are at all made a distinct Class; and therefore should be admitted according to civil Law. Besides, that it seems meet, that those who, their alones, chuse Curators of their worldly Estates, should, in Conjunction with others, chuse a Curator for their spiritual Instruction. As to Heritors that only have Land, in a Place without any constant *Residence*; the putting them among other Heritors, seems but a just Ballance for small Heritors. If Heritors are to have a distinct Power *here*, on account of their Lands, and very strong Reasons were given in your Disputation for its being so; then, in strict Justice, their several Votes should be estimate, according to the Value of their Lands. Now, when, for avoiding troublesome and litigious Computations, Heritors Votes have been; and, I think, still should in this Matter, be valued simply according to their Numbers: Small Heritors generally having Land only in one Parish, while the greater have in more; these having Votes in more Parishes, no more than helps to compensate their Loss the other Way.—A gain, for the *Session*: It is your lowest Ecclesiastick Court. The Elders and Deacons are Collegues with the Minister, in exercising Discipline, and managing the publick Charity in the Parish. Tho' *Elders* hitherto have not been reckoned obliged to represent the several Proportions of the Parish

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under

under their Inspection, at the Election of a Pastor. And, so far as I know, it will be impossible in many Parishes to get Elders to take that Trust upon them; yet, because of their superior Knowledge, and special Affection to the Congregation, they should be more regarded than meer private Persons. The *Deacons* too, tho' they have no Jurisdiction, yet are they the Procurators of the Poor, and bound to consult their Advantage in a particular Manner. Now, 'tis clear, the Collection depends much upon the Frequency of the Congregations, and that upon the preaching and Character of the Minister. This then may justify the making Elders and Deacons a distinct Body; and to have equal Power and Honour one as another in this Affair, for retring the Credit of an Office, which, notwithstanding the plainest Institution of Deacons in Scripture, yet in many Places, because of the conceived Inferiority, none can be prevailed with to engage in it.—The making *Heads of Families*, a third Class goes upon three Feet. The Apostolick Pattern, as you Gentlemen, I think, have cleared it. The Precedent of this Church in most Places since the Revolution, as is manifest from the Tenor of Calls in the Generality of Presbyteries; and, the Satisfaction of these lower Kind of People, who will not attend Instruction, when they apprehend themselves defrauded of their valuable Rights, such as, with some Reason, they take this to be.

The

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The Primitive Example would rather give the Right to Communicants, which may justify the excluding Heads of Families of a different Character: But since these Examples do not strictly bind *us*, it may be as satisfactory to follow the general Practice of this Church, in citing only Heads of Families, who, pretty naturally, are the Representatives of their Families, to the Election. Allowing the same Person to have a Vote in two or all three Classes, because of his different Characters, is no more than what is due to the Merits of great and good Men: For Instance, That an Elder have a Vote in the second Class, as a Member of the Session, and also in the third, as the Master of a *Family*, is but a Part of the double Honour that should be paid him. It likewise gives the more Power, and that justly, to the Inhabitants of the Parish; since the most Part of Heritors residing in the Place are Masters of Families too, and by that Means have near double the Weight of Non-residers. Why the Patron should have an eminent Honour among the Heritors, may appear from what was said before: If he be an Elder, or Master of a Family in the Parish; in these Characters, he should, I think, be on a Level with his Neighbours. And the diminishing the Power of him, and others, when acting by Proxy, may, both ease the Presbytery of so many Contentions about the Genuineness of Commissions; and justly abate the Sway of Pupils,

disaffected, or far distant Persons, who either cannot, or will not honour the Meeting with their Presence.—The Order I mention is but what Decency requires: And Heads of Families being last, may frequently prevent the Trouble of reciting their Names, which may be numerous enough, even wanting the Heritors and Elders, who need not be called again in this Class, but their Votes counted from the Lists of the other Two. And, in the last Place, the Presbytery seems the best Judges who shall be preferred, when the Estates of the Parish go all several Ways.—How do you think, Gentlemen, such an Act might do? Principal, What are your Thoughts? The *Principal* answers, Really Sir! I never hear you speak, without Admiration of your Judgment and Penetration; but you have now, even surprised me. *Plato, Aristotle, or Cicero*, these great Projectors, the Lights of Antiquity, *William of Orange, or George of Brunswick*, these ablest Statesmen; the renowned *Lawgivers of Great Britain: Buchanan, or Erskine of Dun*, these memorable Reformers, the Ornaments of *Scotland*; any, or all of them, if they had lived at this Day, could not soon have proposed a better Regulation.—Would to God! the Parliament could condescend to make such an Act.—I humbly request, now that you are a Member of that august Court, you may do your best, and 'I'm sure you can do a great deal, to procure such a Scheme to be enacted,

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red. And to satisfy the reclamant Patrons; beside the fourfold Honour you propose, I think it would do no Harm to grant them that Power in the Nomination, which you allow Presbyteries. That Case will rarely happen: And such a Clause might unite the Parish the more, if they envy the Patron the Determination.—— *Grange* replies, I shall not accuse you Principal, of Flattery; but, to say the least of the Truth, your sublime Genius has carried you to strong Hyperboles, in Praise of my mean Thoughts.—— Your Request I take in very good Part, and heartily wish I could do any Service to the Church of *Scotland*.—— At best, I am very incapable. And you know the Circumstances I am in as to the Parliament.—I can only promise, *Heaven* assisting, That I shall always be a Well-wisher to my Mother-church and Nation.—— But *Mr. E.* What have you to say? *Mr. Erskine* answers. Your Thoughts, Sir, are very ingenious and rational; they are curious, and yet simple, and easy to be put in Practice. It now strikes me, that our excellent Reformers, who have defended the Right of Church-members to chuse their Overseers, did only intend what they said, against Intrusions by the Violence of Bishops, and Lay-patrons, when Popery and the Dregs of it oppressed the Land and People of *GOD*; but, if I mistake not, would have given their Lives for *such* an Act of the civil Power. There is only the Regard you shew

to Patrons, which the Principal would raise higher, which I cannot agree to. *Patronage* has its Rise from Popery, and I wish the Name were no more heard in reformed Churches. Let them be sunk among Heritors, and either the Presbytery, as you propose ; or, which may do better, the Communicants in the Parish, that are not Heads of Families, allowed to cast the Ballance in Cases of Parity: And then, I would most willingly see your Overtures enacted by the Parliament: And, in the Light I now look on it, would give my Vote, that it should be adopted by the General Assembly, and made one of our own Acts. And, I beseech, if the Parliament cannot be brought, at least to your Proposal, you may strive to keep the Matter as it is. For I hope to shew, when we come to speak of Presentations, that the Assembly may shake off the Patron's Yoke, and order Elections in a satisfying Way. Then *Grange* says, Sir, What you say about the Intention of the Reformers, who have defended popular Calls, seems very just; and for that Reason, our late Writers on this Controversy, labour too much in vain, in gathering general Assertions from these venerable Authors. For your Scruple against the Power I would assign to Patrons, and their Name; these smaller Matters, good Sir, must become over: And, when the Church makes an Act corresponding to the Act of Parliament we wish for, you need not mention these Things

particularly, and that may exoner you, by shewing your Dislike to Names and Things you dissent from.—I fear you cannot expect the Parliament will admit simple Communicants, as a fourth Class, in case the other Three be of as many Sentiments. You see by the dependent Bill, that they aim at a short and disintangled Method, and I know, will with Difficulty be brought the Length of the third Class and minute Definitions, which I have hinted. But, if they cannot be brought to extend it our Length, the Patrons, and your Commissioners will easily, I believe, obtain that it be laid aside.—If none of you have any more to add, we'll go in to the House. The *Principal* says, I am glad to hear my Brother come so far. I hope, if the Parliament make an Act, as you propose, tho' it should favour Patrons as much as I suggest; he will be satisfied with it, provided our Church employ right the Power, which the last Clause of your suggested Bill gives it. Pray Sir! be so good as to give us your Thoughts of the Act the General Assembly should make, after such an Act of Parliament, and then we will have done with this Subject. *Grange* answers, Very well minded Sir: And you are the fittest for that Undertaking. I am not so well acquainted with your present Method, you'll therefore please to give us an Overture of a *Form of Settlements*. No, Sir, replies the *Pr.* You have the Scheme in your Head: My Reverend Brother

too,

too, would rather have it from you, if I mistake not his Looks. Mr. E. You guess right. *Pr.* I hope our honourable Preses will reckon it a Part of his Office to make out his well contrived Scheme.—— Well Sirs, says *Grange*, The Overture of the General Assembly, in my Opinion, might run thus.—“ At the second or
 ‘ third Meeting of the Presbytery, after the
 ‘ Removal of the Incumbent from any Parish
 ‘ within their Bounds, let all that have Interest
 ‘ in the Parish, who please, either personally,
 ‘ or by Letter, name such Preachers as they
 ‘ desire should be heard by the vacant Congre-
 ‘ gation: Let the Presbytery appoint all the
 ‘ Preachers nominate, each of them to preach
 ‘ in the vacant Kirk one *Sabbath* day, in the
 ‘ Order it finds convenient. When the Preach-
 ‘ ers nominate have all been heard, let the
 ‘ Presbytery, at their first Meeting, send one of
 ‘ their Number to preach in the vacant Con-
 ‘ gregation as soon as may be, and to intimate,
 ‘ That an Election of one for their Pastor, is to
 ‘ be made on such a Day, ten or twelve Days
 ‘ after, warning all concerned to be then pre-
 ‘ sent.” Let a Minister also be appointed to
 ‘ preside at the Election, who is to be instruc-
 ‘ ted what to do, in case each of the Estates of
 ‘ the Parish be for a several Man: And two
 ‘ Elders, or an Elder and an Heritor of the va-
 ‘ cant Parish, appointed to meet with him who
 ‘ is to moderate in the Call, on such a Day;
 ‘ and

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and at such a Place, in order to make up
Lists of the several Classes, according to
Act of *Parliament*. When the Day of Elec-
tion comes, let the Moderator, after Prayer
for the divine Blessing on the Electors and their
Choice, "warn the Heritors, Session, and Heads
of Families, to give their Votes unbyassedly
as before GOD, when he shall cite their
Names"; which let him immediately do from
the Lists he has prepared, the Clerk marking
the Votes. When the Election is concluded,
let the Moderator fill up into the Call the
Name of the Candidate chosen, and desire
all, who will, to subscribe it. *Lastly*, Let
the Presbytery take Trials of the Person cal-
led, and order the Ordination as they find
convenient, and for Edification.' — I need
not explain to you, Gentlemen, who understand
the Affair better than I, the several Parts of this
Sketch; I call it a Sketch, because I have only
offered at some Things of most Importance, for
the speedy and satisfactory Plantation of Vacan-
cies; the General Assembly might extend to
Particulars, with a Form of Calls, and the
several Parts of Trials, as was in the famous
Overtures of Nineteen. And, to prevent
Scruples at the References to an Act of Parli-
ament, they might at full Length mention the
Order of voting, concealing the *Patron*, under
the Name of the *chief Heritor*, or the like Appel-
lation. I have worded it carelessly; but when

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speaking of the Election, I said *after Prayer*,
 on Design; that if the General Assembly
 find Cause, they may ‘ allow Presbyteries,
 ‘ where Disturbance is feared from Crowds
 ‘ out of circumjacent Parishes, or from such
 ‘ in the same Parish as cannot be Callers,
 ‘ to make the Election on *Monday*’; the Mode-
 rator having preached Yesterday, and intimated,
 “ That all and only Heritors, Session, and Heads
 “ of Families, who are admitted to vote, meet
 “ To-morrow for choosing their Minister, and
 “ that none other will have Access into the
 “ Kirk.” This the Assembly might expressly de-
 clare. And beside, if they should fear Confusion,
 by admitting Heads of Families; tho’ this, as
 I said before, has been the Practice of the greatest
 Part of this Church, and we never heard of any
 Disturbance till of late, that Heads of Families
 have been excluded from Votes, and allowed
 only to object, not indeed about the Unfitness of
 Candidates Gifts, for their Edification, as some,
 with what Reason I shall not say, understood the
 Act 90; but solely against his Doctrine or
 Walk as heretical or scandalous, which any
 Person in the World must be heard in, as well
 as they. Or, if it should be thought that the
 joyn’t Concern of Burghs in every Pastor, re-
 quires the whole Inhabitants to be accounted Pa-
 rishoners of every Congregation, which I must
 own I do not see sufficient Reasons for. If either
 or both of these, I say, make it appear necessary,
 the

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the General Assembly may add a Clause in these or the like Words, ‘ And if any Presbytery fear
‘ Confusion from the Multitude of Voters,
‘ especially in Royal Burghs, let the Intima-
‘ tion, where these Inconveniencies are dreaded,
‘ be to this Purpose’, That the Election of one
“ for their Pastor is to be on such a Day, 12
“ or 15 Days hence, and that on such a Day or
“ Days, a Day or two before the conclusive
“ Election, the Heads of Families (and Heri-
“ tors too, if the whole Burgh be to vote) se-
“ verally as their Conveniencies allow them,
“ are to repair to the Session Clerk’s Room,
“ general Session Clerks if it be a Town having
“ such a Session, and there to vote for, and
“ subscribe a Call to one to be their Minister,
“ or Minister of such a Kirk”, which must be
‘ in Presence of some two Elders, or neigh-
‘ bouring Minister appointed to be there pre-
‘ sent at the set Time, and to report, how the
‘ Votes went to him that moderates at the
‘ filling up of the Call, if it be not the same
‘ Person who is Witness to both.’ I have said
too much for preventing the Objection of Tur-
bulency : Tediouſness now, I foresee, will be
called up, and the whole Plan blamed for that
on the one Hand, and on the other for giving
great Men Opportunity to entice or overaw the
other Heritors and Session. But, what Laws or
Constitution is altogether Proof against these In-
conveniencies ? Was not the wise Division of

the *Romans*, by one of their Kings, into six *Classes*, with as many different Powers and Badges of Honour, and I don't know how many Centuries in each Class, more tedious and minute than what I offer? The civil Constitution of *Britain* is doubtless the best modelled in the World; and yet cannot quite banish Parties and Collusions. Our civil *Legislators* will find this Division much like their *own*; in which the Commons are an useful Part, so much that the Nation for the retrenching their just Power, among other Reasons, found it necessary, within our Memory, to act as we know, and rejoice they did. *They*, our Ministers, as every knowing and good Man, will consider that the lowest and most ignorant People, stand most in Need of pastoral Care and Instruction; That they will not subject themselves to these, if they be excluded from choosing their Teachers; and, that upon Supposition their Right this Way were *otherwise* worse founded than it is; yet great and knowing Men are bound by GOD and Nature to bear with the *Infirmities of the weak* for their Edification, and not to offend their Brethren for whom CHRIST died. And, for obviating undue Practices in this Matter, the General Assembly might require an Oath of all Voters, that they act for no secular Ends to please Men, but sincerely as before GOD; as I hinted in the Overture for the General Assembly, which I proposed; beside, that the Business is so laid,

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by making the Voters so numerous, and a Difference between these that are present, and not present at the Election; that, unless the Party be very strong, it will be an Hundred to one, but their Plot will be disconcerted.—Now, I know the Principal will not stick on these smaller Thorns. Are you pleased, Cousin?—Truly, says Mr. *Erskine*, I wish all the Church of *Scotland* were of your Judgment. I would be glad to see such Acts as you have mentioned take place, instead of worse. If Settlements were so ordered, and as good a Course taken for maintaining *sound Doctrine*, I would rejoice to be a Member of our Church-judicatures.—Very good, Sir! says *Grange*, such Things in Time may come about: And now, Gentlemen, 'tis Time we leave this poor Lodge. We must give somewhat to the Body; and after that we will better talk on the rest.—Now, good *Scotsmen*, let your Friend, the Author, bespeak you in a few Words. He has given you from the Mouths of two able Debaters, the Strength of the principal Arguments on both Sides: Not indeed to learn you to contend, but to let you see Difficulties, to press you to fall in with the *Preses's* Overtures; in which he has laid before you, what he conceives to be the nativest Way of ending Variancies among your several *Ranks* and *Characters*, in the Business of filling your vacant Sees. He then, by the Love you bear to your Country, earnestly begs it of you, as

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Brethren and Christians, That ye all *follow* these Things that make for *Peace* and Edification, in Knowledge and Love. Ye Men of Eminency and liberal Fortunes, Oh! *condescend to Men of low Degree*, these Farmers and Hynds, who clad in Sackcloth, fed with Oats and Water, and sweating from the Ground, minister to your Scarlet, your Plenty, and Ease. Can you find in your Hearts to despise these honest Partners of your Kind, or to reckon them any more than a Degree below yourselves? Think how good the KING of *Churches* is to you, compared with these; think what you would desire of them, had you exchanged Places, and they come into your Room. Be ye then merciful and kind, as your dread Sovereign is, whose Kindness alone has raised you above your Fellows, these other Children of Men: In fine, favour their Rights, cease from Oppression, and be ye the Sons of Heaven. Again, ye Churchmen, who teach others Condescension, Industry, and Love, let these fair Three lead you to Modesty, Wisdom and Care, in weighing the Cause, and adjusting the Measures of the Introduction of your own Sons. The *Highest Court of Britain* you have found truly *civil* to you; go on then in your Diligence; and you need not despair of Success. Only let Wisdom be your Breast-plate, for I must tell you, the best Hearts are sometimes joined but with indifferent Heads. Let Knowledge lead your Van, Prudence

dence be Chief, and Application drive the Rear; and then will you do worthy Exploits, and become fair as an Army of Princes. *Be at Peace among yourselves,* and you shall be Victors. Good Vulgar, what shall *Philumon* say to thee? Pursue thy Claims with Soberness, envy not the Great their Preference, hearken not to busy Bodies; and thou shalt be wise, and obtain the Desire of thine Heart. Ye rising Hopes of the Nation, Expectants of the sacred Trust, and young Sons of the Prophets; ply your Studies assiduously, acquaint your selves with your Bible, impartially read all Kinds of Authors, recede little from your Fathers in speaking; and you shall be Blessings to the Land, and Teachers of the People. Finally, Brethren, be ye all courteous, without Flattery, religious without Bigotry, loving without Dissimulation, and you shall be a glorious Church and Nation to the last Sun; throw away Jealousies, get a just Way of Settlements, and save the Trouble of your Author's second Book.

The End of the First Book.



